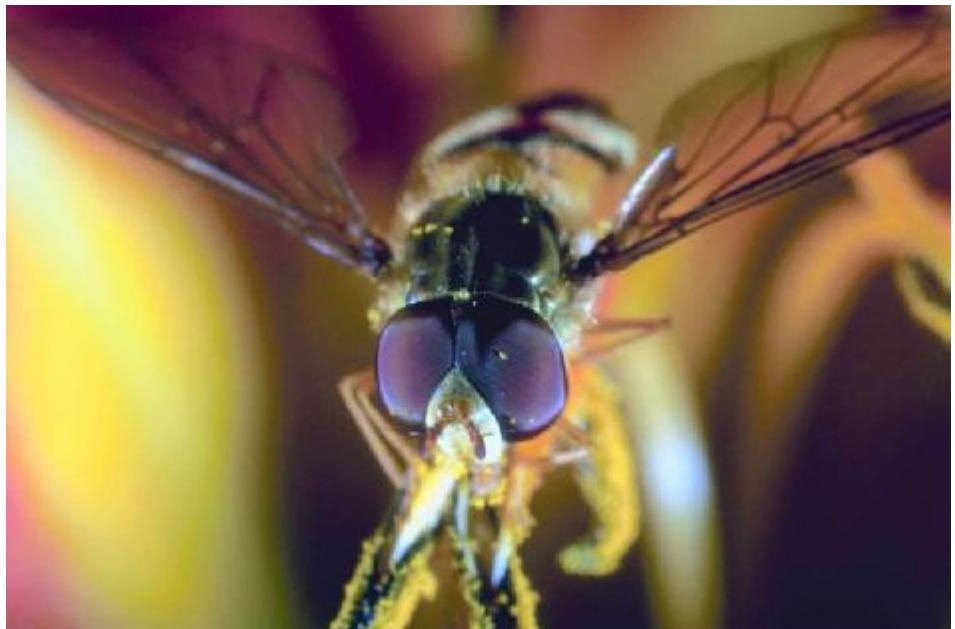




Daylight

Origins Science for Catholics

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Vision in Insects - another marvel of design

The hover fly egg hatches in a couple of days and the larva feeds on aphids for about 10 days. The larvae of flies (e.g. maggots) respond to light using a few simple eyes called 'ocelli'. After about 8 days as a pupa, the adult emerges with a pair of compound eyes, each consisting of about 5,000 units called 'ommatidia'. Each ommatidium consists of a lens, a crystalline cone, visual cells and pigment cells. They create a 'mosaic image' which is particularly good at detecting motion, but also form, pattern, depth, brightness; some insects can detect colour, UV light, and plane of polarization. Many insects use UV vision to navigate by the sun for migration. Structure and function were not perfected by chance!

[Picture: Focus Multimedia (royalty free images)]



Patrons

The Immaculate Conception

St Michael

St Thomas Aquinas

St Bonaventure

St Oliver Plunkett (for Ireland)

Honorary Member

Professor Maciej Giertych, BA, MA (Oxon), PhD, DSc

AIMS

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

ACTIVITIES

Daylight Origins Society is a non-profit educational organisation funded from subscriptions, donations and sales of publications.

- ❖ Publishes the periodical *Daylight* for subscribers in 20 countries.
- ❖ Operates a website at www.daylightorigins.com
- ❖ Publishes and distributes pamphlets on Origins issues.
- ❖ Provides mail-order service for literature and audio-visual material.
- ❖ Promotes links with other Catholic Origins groups worldwide

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EDITORIAL

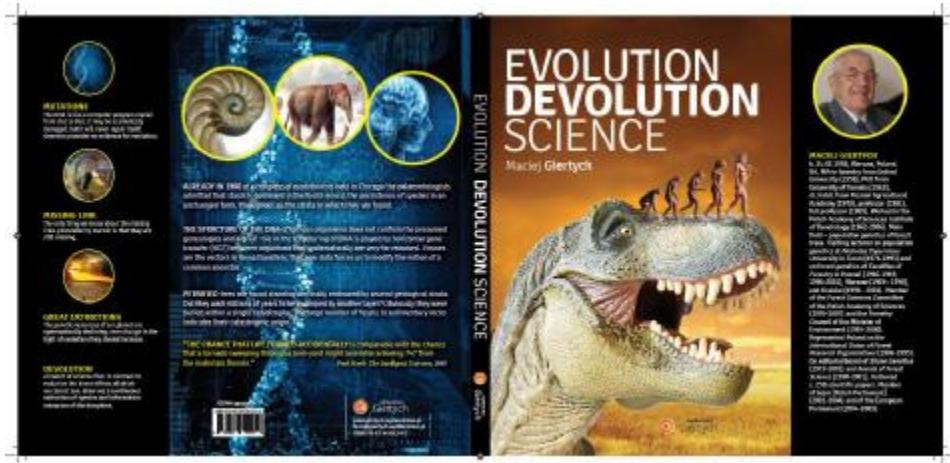
Extract from a letter by Professor Maciej Giertych (Christmas 2016)

"Early in the year I published a book entitled '**Evolution, Devolution, Science**' in which I present scientific evidence against the theory of evolution and point out the negative sociological effects the acceptance of the theory has had. At my own expense I have sent it to "teachers of biology" of all secondary schools. This has created quite a stir. I received many reviews both positive and negative. A collection of signatures was organised within academia to ban the book. Over 700 signatures were collected and sent to the Minister of Education calling her to ban the book. Her spokesman replied that "teachers know what to do with the book." I hope so also. I have had a number of positive responses from teachers and the book is selling well.

"In the summer I published a small number of copies of the book in English and sent it out to some of my friends world wide. I am searching for a publisher and distributor in the English-speaking world."

Information about the book can be found on the web page:
<http://www.christendom-aware.org/pages/book-promotions/evolution-etc/evolution-etc.htm>

It is also available as an E-book in English at:
<http://kolbecenter.org/store-2/#!/Evolution-Devolution-Science-by-Maciej-Giertych-E-Book-PDF/p/75260038/category=13115134>



Our response – with your help

Following our promotion of the book in *Daylight*, I received a request from a supporter for a copy as it was not then available on Amazon.com. Later, after reading it, this person suggested a copy be sent to the (Catholic) Bishops in England, and offered a very generous contribution towards funding this. Prof. Giertych has now written a letter to accompany the book, and we are in the process of enacting this project. We shall also enclose a copy of *Daylight*.

Long-term subscribers will recall that the Hierarchy of Britain and Ireland were previously sent a letter with a copy of *Daylight* in 1994 and 2005 in our attempts to arouse some interest or support, but few bishops responded, even to the extent of acknowledgement of the letter. It can truthfully be added that no bishop expressed any opposition to our apostolate. Since then, several new bishops have been created, and further progress made in developing books and resources from Catholics, e.g. on the Kolbe Center website. With the welcome publication of Prof. Giertych's book, this seems an ideal time to try again!

It is therefore our intention to make this ‘mail-shot’ to all the Catholic bishops active in Britain and Ireland. For funding this major initiative, we shall put our trust in Almighty God, the intercession of His Blessed Mother and our great Patron Saints, and on the generosity of you yourselves, our loyal subscribers. The cost of each book and mailing it will be around £15 per copy – you might like to make a mental dedication of your donation to a specific Bishop for your area. This could be the key to many graces – but it won’t happen if we do not act. Many thanks – and may you be well rewarded for your kindness.

Change of website address for ‘IN 6 DAYS’

This website, which contains a great deal of useful data, quotations and references on the case for creation against evolution, can be recommended (though it does throw up some adverts that need to be ignored).

The address is: <http://in6days.tripod.com>

Website news

Thanks to a generous donation from one of our clergy supporters, we invested in a regular advertisement in the weekly *Catholic Herald* under ‘Web Resources’ including the web address and a contact phone number. Though there have been more visits online than previously, this has raised only a few new subscribers. We shall look at trying other Catholic media in the future.

Owing to our website manager’s changed circumstances (now a seminarian), we are inviting assistance from a suitable person (voluntary) to help in updating material and perhaps continuing a ‘blog’ to maintain readership and interest. This person would ideally be familiar with using ‘Word Press’ and ‘Lets Host’, and be informed on, and supportive of, the Daylight Origins position. Please contact me directly if you think you may be able to help.

Subscriptions and addresses

- Please renew subscriptions promptly. The issue number of expiry is at the top of your address label.
- PayPal subscribers are marked ‘PP’ – please remember to update credit card details when required.
- Subscribers in Eire: please let me know your new postcode.
- Also, please inform me if you change address or wish to cancel – many thanks!

Anthony Nevard

Conception of the Universe over the Ages

Dr Guy Berthault

The work of sedimentologist Guy Berthault is well known to our regular readers. The first of his articles on his stratigraphy research we published in April 1988 in the CESHE:UK Newsletter No. 3. An updated report entitled: The Laying Down of Marine Sediments appeared in May 1994 in **Daylight No.11**. We also promoted Peter Wilders' video Evolution: Fact or Belief? in 1990, which included a section on Guy's pioneering research.¹ A later article The Scientific Case against Evolution Geology was published in **Daylight No. 18** (Winter 1995/6) and as a separate pamphlet. Guy's most recent article Scientific Illusions in Education (Geology) appeared in **Daylight No. 54**.

There is a website at: www.sedimentology.fr where these articles can also be read [also available in French], but with the bonus of video sequences and other commentary. Guy's home page also includes the following item that provides a useful summary of some key issues in regard to origins, astronomy and the Faith. We are very grateful for his permission to publish here.²

Ed.

In terms of astronomy, the original concept of the universe was based upon appearances. In fine weather navigators far from the coast saw the sky horizontally and vertically. They spoke of it as a 'celestial vault', an apparent sphere which, on a clear night, moved together 'carrying' the stars with it. It was described this way by Aristotle in his *De Cælo*.

Four centuries later, the astronomer Claude Ptolemy, in his work *The Almagest*, which took into account his measurements of the position of known planets, established Aristotle's philosophical theory as a scientific theory. It was this theory that was taught in the Christian Universities of the Middle Ages.

In the third century before Christ, however, Aristarchus of Samos, espousing the existence of the fixed star sphere, postulated that the Sun was its centre.

¹ This video has been updated and also made available in DVD format.

It can now be viewed free on-line at www.noevolution.org with commentary in English, French, Spanish, Italian, Polish and Dutch.

² Please go to cited website for the article on Astronomy. Note that the French punctuation style in this article has been adapted to the English format for this printed version.

The ancient Greeks, therefore, had two philosophical schools which agreed about the existence of a sphere containing the fixed stars, but which were opposed as to whether the body at the centre of the sphere was the Sun or the Earth.

Inevitably the debate resurfaced during the Christianity of the Middle Ages. Copernicus, a canon and astronomer, wondered why the planets around the Earth described irregular orbits. He re-worked the calculations of the positions of the planets measured by Ptolemy and demonstrated that they revolved around the Sun. From his calculations of their approximate distance from the Sun, he assigned them a circular orbit, which Kepler demonstrated soon after to be an ellipse, with the Sun as one focus.

Copernicus reported his measurements in his book *De Revolutionibus Orbium Caelestium* published in 1543. It was sent posthumously by his friend Osiander to Pope Paul III.

In a preface addressed to the Pope, Copernicus considering the Earth as a simple planet **asserted without proof** that it circled the Sun. In this way the Sun became the centre of the whole world. Copernicus had no proof, but he quoted *Hermes Trismegistes* which referred to the Sun as a “visible god.”

There was no reaction from Pope Paul III or his followers. Tycho-Brahe, who was the astronomer of the King of Denmark, made a great number of measurements of the position and distance of the planets. Kepler used and added to them in his special study of Mars, from which he formulated his three laws in his works *Astronomia Nova* and *Harmonices Mundi*.

So far all the study concerned the planets but not the Earth. Tycho-Brahe had rightly remarked that the apparent positions of the Sun and of the planets, observed from the Earth, remained identical, whether the Sun revolved around the earth, or vice versa. The temptation, however, to consider the Earth to be a planet like any other, was too strong, and Kepler adopted the Copernican hypothesis.

Then came Galileo who taught in the Padua University. Following his successes in astronomy he publicly declared himself pro-Copernican.

Finally the Church reacted in 1616 by a decree condemning two propositions:

1. *The Sun is the centre of the world, and*
2. *The Earth is not the centre of the world and is moving.*

In spite of this condemnation, Galileo showed himself to be more and more Copernican. It was his work “*Il Dialogo*” which caused him to be condemned in 1633, in similar terms to those of the 1616 decree.

Galileo’s first proposition that: *The sun is the centre of the world and is absolutely without local movement* was also condemned by the Holy Office as follows: “*It is absurd and false philosophically speaking and positively heretical being opposed to Holy Scripture.*”

His second proposition: *The earth is not the centre of the world and is moving not only in space, but also in a diurnal movement around itself,* was also judged “*absurd and false philosophically speaking and (ought to be) considered theologically speaking at least as erroneous in Faith.*”

Galileo had not demonstrated that the sun was the centre of the world. The condemnation of the second proposition, however, resulted from the influence of Aristotle within the Church.

This condemnation created reactions among philosophers. First, Descartes’ *Discours de la Méthode* (1637) which envisaged a complete mathematisation of science, basing the latter, **no longer on facts**, but primarily on **clear and distinct ideas**. This made reason the light, from which comes the expression ‘Enlightenment Philosophy.’

It was not without consequences for the other scientific disciplines, as will be seen in geology, because **rationalism inverses scientific reasoning**. Instead of founding hypotheses on observed and experimental facts, it privileges the *a priori*s from reasoning such as principles, postulates and laws and retaining the facts, sometimes badly interpreted, which supported them. Newton had expressed his three laws before referring to the facts.

It was in this way from Descartes to Hegel rationalism developed. In the social and political realms the Revolution was fomented, first against the Church, followed by the monarchies, the Terror and the Napoleonic wars.

ON THE GOODNESS OR BENEVOLENCE OF THE DEITY

Thomas Dick, LLD.

From: *The Christian Philosopher; or, The Connection of Science and Philosophy with Religion* (10th Edition, 1846, Vol. I, pp.128-134)¹



Reverend **Thomas Dick** (1774 – 1857) was a Scottish church [Presbyterian] minister, science teacher and writer, known for his works on astronomy and practical philosophy, combining science and Christianity, and arguing for an harmony between the two. This extract is taken from a 'revised and greatly enlarged' edition comprising 645 pages; the first edition was in 1823. His works were widely read and he also gained respect as an 'abolitionist' [of slavery] e.g. by David Livingstone. *Ed.*

The benevolence of God is that perfection of his nature by which he communicates happiness to the various ranks of sensitive and intelligent existence.

The system of nature, in all its parts, exhibits an unbounded display of this attribute of the Divine mind, both in relation to man, and in relation to the subordinate tribes of animated existence. In relation to *Man* – the magnificence and glory of the heavens – the variegated colouring which is spread over the scene of nature – the beautiful flowers, shrubs, and trees, with which the earth is adorned, which not only delight the eye, but perfume the air with their delicious odours – the various kinds of agreeable sounds that charm the ear – the music of the feathered songsters, which fill the groves with their melody – the thousands of pleasant images which delight the eye, in the natural embellishments of creation – the agreeable feelings produced by the contact of

¹ I recently discovered this remarkable book which provides a very comprehensive survey of natural science, including the nature of water, air and light; plants and animals; geography, geology and astronomy; physics and chemistry; anatomy and physiology; and history: all is related to Christian theology and philosophy.

Dick writes in his preface: "The object of this volume is to illustrate the harmony which subsists between the system of Nature and the system of Revelation; and to show, that the manifestations of God in the material universe ought to be blended with our views of the facts and doctrines recorded in the volume of Inspiration." Although we would differ from the writer in respect of the Church's role in defending Tradition and her authority in interpreting Scripture, the book's tone is refreshingly 'pre-Darwinian' and develops the 'creation science' position across the whole of natural science, though admittedly based on his contemporary data. *Ed.*

almost every thing we have occasion to touch – the pleasure attached to eating, drinking, muscular motion, and activity – the luxuriant profusion and rich variety of aliments which the earth affords – and the interchanges of thought and affection – all proclaim the benevolence of our almighty Maker, and show, that the communication of happiness is one grand object of all his arrangements. For these circumstances are not *essentially* requisite to our existence. We might have lived and breathed and walked though every thing² we touched produced pain; though every thing we ate and drank had been bitter; though every movement of our hands and feet had been accompanied with uneasiness and fatigue; though every sound had been as harsh as the saw of the carpenter; though no birds had warbled in the groves; though no flowers had decked the fields, or filled the air with their perfumes; though one unvaried scene of dull uniformity had prevailed, and beauty and sublimity had been swept from the face of nature; though the earth had been covered with a mantle of black, and no radiant orbs had appeared in our nocturnal sky. But what a miserable world should we then have inhabited, compared with that which we now possess! Life would have past away without enjoyment, and pain would have overbalanced the pleasures of existence. Whereas, in the existing constitution of things, all the objects around us, and every sense of which we are possessed, when preserved in its natural vigour, have a direct tendency to produce pleasing sensations, and to contribute to our enjoyment; and it is chiefly when we indulge our foolish and depraved passions, and commit immoral actions, that the benevolent intentions of the Deity are frustrated, and pain and misery produced.



Had the Creator of the world been a malevolent being, and possessed of infinite power and intelligence, every arrangement of nature would have been almost the reverse of what we now find it.³ The production of *evil*, and of pain in

² In the interests of authenticity, I have retained the language and punctuation as in the original text, including italicised words, and lower case for divine pronouns. *Ed.*

³ The writer here develops an argument that arises logically from the view of atheists like Richard Dawkins, who indeed describes the ‘God of the Old Testament’ as ‘a malevolent bully’ [plus numerous other epithets] in his book *The God Delusion* [Black Swan, 2007, p.51]. While Dawkins recognises the ‘appearance of design’ in nature, he gives the credit to chance and natural selection. But although these processes do happen, they cannot explain the existence and design of the natural world; a Creator exists, and He must be good. *Ed.*

sensitive beings, would have been the *aim* of the contriver in all his operations and allotments. All design in the frame of the universe, and all that wisdom and intelligence which we now admire in the adaptations of the parts and functions of animals to their necessities and to the constitution of nature around them – we should have dreaded as contrivances to produce painful sensations, and to render them acute and permanent. Instead of ease and enjoyment and delight in the exercise of our functions and faculties, the ordinary state of the lower animals and of human beings would have been a state of trouble, disease, dejection, and anguish. Every breath of air might have cut us like the point of a dagger, or produced a pain like that of swallowing aquafortis or sulphuric acid. Every touch might have been felt like the sting of a nettle, or like the rubbing of salt upon a festering wound. Every taste would have been bitter as gall and wormwood, and every sound harsh and dissonant, or as a hideous scream. All our senses, instead of being the sources of pleasure, as they now are, would have been the instruments of pain and torture. The lower animals, instead of ministering to our delight and necessities, would have been formed so as to torment, to harass, and annoy us. The cow and the goat would have afforded us no milk, nor the bee its honey, nor would the birds of the air have charmed us with their music. Dismal and haggard objects would have been strewed over the whole face of creation, and all would have appeared a melancholy gloom, without beauty or variety. The fields would have wanted ⁴ their delightful verdure, their diversified aspect, and the beautiful flowers with which they are now adorned. The fire might have scorched without warming us, and water, instead of refreshing us, might have produced intolerable pain. The light might have been without colour; it might have dazzled instead of cheering us, and prevented distant objects from being perceived. Our eye-balls might have wanted the muscles which now enable them to move with ease in every direction, and every ray of light might have affected them with pain. The ground might have been formed so soft and yielding that at every step we should have sunk like persons walking in a quagmire. In short, our imaginations, in such a case, would have presented to us little else than frightful spectres and objects of terror and alarm, and our minds have been filled with dismal forebodings and dreadful expectations. But, every arrangement in the system of nature, as it is now constituted, is directly the reverse of what we have now supposed. And this consideration demonstrates,



⁴ ‘wanted’ i.e. lacked; been in want of...

that the great Creator of the universe is the God of love, whose mercy and benevolence are displayed towards every rank of sensitive and intelligent existence, and these attributes, we are assured, will never cease in their operations, so long as the universe endures.

If we consider, further, that the inexhaustible bounty of the Creator, and the numerous pleasures we enjoy, are bestowed upon a guilty race of men, the benevolence of the Deity will appear in a still more striking point of view. Man has dared to rebel against his Maker; he is a depraved and ungrateful creature. The great majority of our race have banished God from their thoughts, trampled upon his laws, neglected to contemplate his works, refused to pay him that tribute of reverence and adoration which his perfections demand, have been ungrateful for his favours, have blasphemed his name, and have transferred to “four-footed beasts and creeping things” that homage which is due to him alone. It has been the chief part of their employment, in all ages, to counteract the effects of his Beneficence, by inflicting injustice, oppression, and torture upon each other; by maiming the human frame, burning cities and villages, turning fruitful fields into a wilderness, and, by every other act of violence, carrying death and destruction through the world. And if *water, air* and the *light of heaven* had been placed within the limits of their control, it is more than probable, that whole nations would have been occasionally deprived of these elements, so essential to human existence. Yet, notwithstanding the prevalence of such depraved dispositions, the streams of Divine benevolence towards our apostate race have never yet been interrupted. The earth has never



stopped in its career, and thrown nature into a sense of confusion; the light of heaven has never ceased to illumine the world; the springs of water have never been dried up, nor has the fertile soil ceased to enrich the plains with golden harvests. God “hath not left himself without a witness” to his beneficence, in any age, in that he hath unceasingly bestowed on

the inhabitants of the world, “rain from heaven and fruitful seasons, filling their hearts with food and gladness.” This is one of the characters of Deity which forms the most perfect contrast to the selfish and revengeful dispositions of man, which as far transcends human benevolence as the heavens in extent surpass the earth – a character calculated to excite our highest love and admiration, and which we are called upon, in the sacred oracles, to imitate and revere: “Be ye merciful, as your Father who is in heaven is merciful; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just

and on the unjust.” “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!”⁵

From such considerations we learn, even from the system of nature, that mercy is an attribute of the Deity; for if *mercy* consists in bestowing favours on those who are unworthy, or who merit punishment, the greatest sinners in all ages have shared in it, and every individual of the human race, now existing, enjoys a certain portion of those comforts which flow from the benevolent arrangements which the Creator has established: “He maketh the sun to arise *on the evil and on the good.*” Though the nations in ancient times, as well as at present, “walked in their own ways,” indulging in impiety, falsehood, lewdness, war, devastations, revenge, abominable idolatries, and every other violation of his law, he still supported the functions of their animal frames, and caused the influences of the sun, the rains, and the dews, to descend upon their fields, that they might be refreshed with his bounty, and filled “with food and gladness.” If mercy were not an essential attribute of the Deity, he would have cut them down in the midst of their first transgressions, shattered to pieces the globe on which they dwelt, and buried them in eternal oblivion. But whether Divine mercy will extend to the final forgiveness of sin, and the communication of eternal happiness to such beings, can be learned only from the discoveries of revelation.

In relation to the *inferior animals*—the immense multitude of living creatures with which the earth is replenished is a striking evidence of the vast profusion of the beneficence of the Almighty. More than 100,000 species of animated beings are dispersed through the different regions of the air, the water, and the earth, besides myriads which are invisible to the unassisted eye. To estimate the number of individuals belonging to any one species is beyond the power of man. What countless myriads of herrings; for example, are contained in a single shoal, which is frequently more than 6 miles long, and 3 miles broad! To estimate the number of individuals in all the different species, would therefore be as impossible as to count the grains of sand in the Arabian deserts. There is

⁵ The problem of evil in the world is not a trivial one, but Christianity offers answers to it. They hinge on acceptance of Original Sin, but the evolutionist rejects the creation of Adam and Eve. Dick deals with this question at length [another extract is planned for the next issue] but summarises as follows:

“The circumstance, that man is a fallen creature, appears the only clue to guide us in unravelling the mysteries of Providence, and to enable us to perceive the harmony and consistency of the divine operations in the system of nature; and no other consideration will fully account for the disorders which exist in the present economy of our world.” [*ibid.* volume II, p.263].

not a single spot in any region of the globe but what teems with animated beings. Yet all this vast assemblage of sensitive existence is amply provided for by the bountiful Creator. “These all wait upon him, and he giveth them their meat in due season.” They enjoy not only life, but also a *happy* existence. The sportive motions and gesticulations of all the animal tribes – the birds skimming through the air, warbling in the groves, and perching on the trees – the beasts of the field bounding in the forests and through the lawns – the fishes sporting in the waters – the reptiles wriggling in the dust – and the winged insects, by a thousand wanton mazes – all declare that they are rejoicing in



Fischschwarm
© Henrik Schwartz@www.fotolia.com

their existences, and in the exercise of those powers with which the Creator has furnished them. So that wherever we turn our eyes, we evidently perceive that the “earth is full of the goodness of the Lord,” and that “his tender mercies are over all his works.”

This subject is boundless; but it would be inconsistent with the limited plan of this work to enter into any particular details. And it is the less necessary, when we consider that every instance of divine wisdom is at the same time an instance of *benevolence*; for it is the ultimate object of all the wise contrivances in the system of nature, that happiness maybe communicated to the various ranks of sensitive and intelligent existence. *Goodness* chooses the end, and *wisdom* selects the most proper *means* for its accomplishment; so that these two attributes must always be considered as exemplifications of divine benevolence. I shall therefore conclude this topic with the following extract from Dr Paley : –

“Contrivance proves design; and the prominent tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances; and all the contrivances we are acquainted with are directed to beneficial purposes. Evil, no doubt exists; but it is never, that we can perceive, the object of contrivance. Teeth are contrived to eat, not to ache; their aching now and then is incidental to the contrivance, perhaps inseparable from it; or even, if you will, let it be called a defect in the contrivance, but it is not the *object* of it. This is a distinction that well deserves to be attended to. In describing instruments of husbandry, you would hardly say of a sickle, that it is made to cut the reaper’s fingers, though from the construction of the instrument, and the manner of using it, this mischief often happens. But if you had occasion to describe instruments of torture or execution–this, you would say, was to extend the sinews; this to dislocate the joints; this to break the bones; this to scorch the soles of the feet. Here pain and

misery are the very *objects* of the contrivance. Now, nothing of this sort is to be found in the works of nature. We never discover a train of contrivance to bring about an evil purpose. No anatomist ever discovered a system of organization calculated to produce pain and disease; or, in explaining the parts of the human body, ever said, this is to irritate; this to inflame; this duct is to convey the gravel to the kidneys; this gland to secrete the humour which forms the gout. If, by chance he come to a part of which he knows not the use, the most he can say is, that it is useless; no one ever suspects that it is put there to incommod, to annoy, or torment. Since, then, God hath called forth his consummate wisdom to contrive and provide for our happiness, and the world appears to have been constituted with this design at first, so long as this constitution is upheld by him, we must, in reason, suppose the same design to continue.”⁶

Thus I have endeavoured, in this and the preceding section, to exhibit a few specimens of the wisdom and goodness of god in the system of nature. These might have been multiplied to an indefinite extent, but the instances adduced, I presume, are sufficient to show, that the economy of the material world is not altogether a barren subject to a pious and contemplative mind. Every intelligent believer in Revelation will readily admit, that it would be a highly desirable object, to induce upon the mass of Christians such a habit of devout attention to the visible works of creation would lead them, in their social and solitary walks, to recognize the agency of God in every object they behold; to raise their thoughts to him as the great first Cause, and to expand their hearts with emotions of gratitude. How very different must be the sentiments and the piety of the man who looks on the scene of wisdom and magnificence around him with a “brute unconscious gaze,” as thousands of professed Christians do – and the grateful and pious emotions of him who recognizes the benevolent agency of God in the motions of his fingers and his eyeballs; in the pulsation of his heart; in the picture of external objects every moment formed on his retina ; in the reflection of the rays of light, and the diversified colours they produce; in the drying of his clothes; in the constitution of the atmosphere; in the beauty and magnificence of the earth and the heavens; and in every other object that meets his eyes in the expanse of nature! The numberless astonishing instances of Divine agency, which every where present themselves to our view in the scene around us, seem evidently intended to arrest the mind to a consideration of an “ever-present Deity;” and I envy not the sentiments or the feelings of that man who imagines that he stands in no need of such sensible mediums, to impress his mind with a sense of the benevolent care and *omnipresence* of God.

⁶ Paley's Moral Philosophy, book II, Chap.v.

BISHOP STENSEN, ANATOMIST AND FATHER OF GEOLOGY

James J. Walsh, M.D., PhD., LLD.

From *Catholic Churchmen in Science* (1906) [Part II of two]

The first part of this article [see Daylight No 55, pp. 18-27] focused on the early life, education and career of Nicolas Steno, and his conversion from Lutheranism to the Catholic Church. His early work at the University of Copenhagen, and later at Amsterdam, was devoted mainly to medical anatomy, and he made a number of original discoveries. He later worked in Paris, Rome, and eventually Florence. It was here, when he was about 30, that the prayers and friendship of Sister Maria Flavia led to Steno seeking the fullness of the Faith in the Church; in his eagerness to influence others to convert, he sought to become a priest, and soon gained a reputation for his piety, intelligence and holiness. Blessed Nicolas Steno achieved his beatification in 1988.

Ed.¹



It was during these years in Italy that Stensen did what must be considered, undoubtedly, his most important work, even more important, if possible, than his anatomical discoveries. This was his foundation of the science of geology. As has been well said in a prominent text-book of geology, his book on this subject sets him in that group of men who as prophets of science often run far ahead of their times to point out the path which later centuries will follow in the road of knowledge. It is rather surprising to find that the seventeenth century must enjoy the privilege of being considered the cradle of geological knowledge. There is no doubt, however, that the great principles of the science were laid down in Stensen's little book, which he intended only to be an introduction to a more extensive work, but the latter was unfortunately never completed, nor, indeed, so far as we are able to decide now, ever seriously begun.

One of the basic principles of the science of geology Stensen taught was as follows: "If a given body of definite form, produced according to the laws of

¹ Painting of N. Steno - unsigned but attributed to court painter Justus Sustermans. (Uffizi Gallery, Florence, Italy). Image in public domain. [*Graphics not in original text - Ed.*]

nature, be carefully examined, it will show in itself the place and manner of its origin." This principle he showed would apply so comprehensively that the existence of many things, hitherto apparently inexplicable, became rather easy of solution. It must not be forgotten that before this time two explanations for the existence of peculiar bodies, or of ordinary bodies, in peculiar places, had been offered. According to one school of thought, the fossils found deep in the earth, or sometimes in the midst of rocks, had been created there. It was as if the creative force had run beyond the ordinary bounds of nature and had produced certain things, ordinarily associated with life, even in the midst of dead matter. The other explanation suggested was that the flood had in its work of destruction upon earth caused many anomalous displacements of living things, and had buried some of the animals under such circumstances that later they were found even beneath rocks, or deep down in the earth, far beyond where the animals could be supposed to have penetrated by any ordinary means during life.²

Stensen had observed very faithfully the various strata that are to be found wherever special appearances of the earth's surface were exposed, or wherever deep excavations were made. His explanations of how these various strata are formed will serve to show, perhaps better than anything else, how far advanced he was in his realization of ideas that are supposed to belong only to modern geology. He said: "The powdery layers of the earth's surface must necessarily at some time have been held in suspension in water, from which they were precipitated by their own weight. The movement of the fluid scattered the precipitate here and there and gave to it a level surface."



"Bodies of considerable circumference," Stensen continues, "which are found in the various layers of the earth, followed the laws of gravity as regards their position and their relations to one another. The powdery material of the earth's strata took on so completely the form of the bodies which it surrounded that even the smallest apertures became filled up and the powdery layer fitted accurately to the surface of the object and even took something of its polish."

² A very detailed account of the conflicts between Darwinism and the Church (e.g. in geology) appears in the 1895 work *A History of the Warfare of Science with Theology in Christendom* by Andrew White of Cornell University (Arco Publishers, London, 1955).

With regard to the composition of the various strata of the earth, the father of geology considered that if in a layer of rock all the portions are of the same kind there is no reason to deny that such a layer came into existence at the time of creation, when the whole surface of the earth was covered with fluid. If, however, in any one stratum portions of another stratum are found, or if the remains of plants or animals occur, there is no doubt that such a stratum had not its origin at the time of creation, but came into existence later.³



Folded layers in rock
© nitimongkolchai@ www.fotolia.com

If there is to be found in a stratum traces of sea salt, or the remains of sea animals, or portions of vessels, or such like objects, which are only to be encountered at the bottom of the sea, then it must be considered that this portion of the earth's surface once was below the sea level, though it may happen that this occurred only by the accident of a flood of some kind. The great distance from the sea, or other

body of water, at the present time, may be due to the sinking of the water level in the neighborhood, or by the rising up of a mountain from some internal terrestrial cause in the interval of time. He continues:—

If one finds in any layer remains of branches of trees, or herbs, then it is only right to conclude that these objects were brought together because of flood or of some such condition in the place where they are now found. If in a layer coal and ashes and burnt clay or other scorched bodies are found, then it seems sure that some place in the neighborhood of a watercourse a fire took place, and this is all the more sure when the whole layer consists of ashes and coal. Whenever in the same place the material of which all the layers is composed is the same, there seems to be no doubt that the fluid to which the stratum owes its origin did not at different times obtain different material for its building purposes.

In respect to the mountains and their formation, Stensen said very definitely:—

All the mountains which we see now have not existed from the beginning of things. Mountains do not, however, grow as do plants. The stones of which mountains are composed have only a certain analogy with the bones of animals, but have no

³ The picture illustrates a widely observed phenomenon of folded rocky strata: see comments in the article on back cover of this issue: **The Mystery of Folded Rock**.

similarity in structure or in origin, nor have they the same function and purpose, Mountain ranges, or chains of mountains as some prefer to call them, do not always run in certain directions though this has sometimes been claimed. Such claims correspond neither to reason nor to observation. Mountains may be very much disturbed in the course of years. Mountain peaks rise and fall somewhat. Chasms open and shut here and there in them, and though there are those who pretend that it is only the credulous who will accept the stories of such happenings, there is no doubt that they have been established on trustworthy evidence.

In the course of his observations in Italy, Stensen had seen many mussel shells, which had been gathered from various layers of the earth's surface. With regard to the shells themselves he said that there could be no doubt that they had come as the excretion of the mantle of the mussel, and that the differences that could be noted in them were in accordance with the varying forms of these animals. He pointed out, however, that some of the mussel shells found in strata of rock were really mussel shells in every respect as regards the material of which they were composed as well as their interior structure and their external form, so that there could be no possible question of their origin. On the other hand, a certain number of the so-called mussel shells were not composed of the ordinary materials of which such shells are usually made up; but had indeed only the external form of genuine shells. Stensen considered, however, that even these must be regarded as originating in real mussel shells, the original substance having been later on replaced by other material. He explained this replacement process in very much the same way that we now suggest the explanation of various processes of petrification. There is no doubt that in this he went far beyond his contemporaries, and pointed out very clearly what was to be the teaching of generations long after his own.

The same principles he applied to mussel shells, Stensen considered must have their application also to all other portions of animal bodies, teeth, bones, whole skeletons, and even more perishable animal materials that might be found buried in the earth's strata: His treatment of the question of the remains of plants was quite as satisfactory as that of the animals. He distinguished between the impressions of plants, the petrification of plants, the carbonization of plants, and then dwelt somewhat on the tendency of certain minerals to form dendrites, that is, branching processes which look not unlike



Fossilised animal bones

plants. He pointed out how easy it is to be deceived by these appearances, and stated very clearly the distinction between real plants and such simulated ones.

It will be scarcely necessary for us to apologize for having given so much space to Stensen's work on geology. Many distinguished scientists, however, have insisted that no greater advance at the birth of a science was ever made than that which Stensen accomplished in his geological work. Hoffman says that after carefully studying the work, he has come to the conclusion that of the successors of Stensen, no student of the mountains down to Werner's day had succeeded in comprehending so many fruitful points of view in geology.⁴ None of his great successors in geology has succeeded in introducing so many new ideas into the science as the first great observer. For several centuries most of his successors in geology remained far behind him in creative genius, and so there is little progress worth while noting in the knowledge of the method of earth formation, until almost the beginning of the nineteenth century, though his little book was written in 1668 and 1669.

Leibnitz regretted very much that Stensen did not complete his work on geology as he originally intended. Had he succeeded in gathering together all of his original observations, illustrated by the material he had collected, his work would have had much greater effect. As it was, the golden truth which he had expressed in such few words, without being able always to state just how he had come to his conclusions, was only of avail to science in a limited way. Men had to repeat his observations long years afterwards in order to realize the truth of what he had laid down. Leibnitz considered that it took more than a century for geological science to reach the point at which it had been left by Steno's work, and which he had reached at a single bound. There is scarcely a single modern geologist interested at all in the history of the science who has not paid a worthy tribute to Steno's great basic discoveries in the science. It was not a matter for surprise, then, that the International Congress of Geologists which met at Bologna in 1881 assembled at his tomb in Florence in order to do him honor, after the regular sessions of the Congress had closed. They erected to his memory a tablet with the following inscription:

⁴ **Abraham Werner** (1749 – 1817) was a German geologist who set out an early theory about the stratification of the Earth's crust and propounded a history of the Earth that came to be known as Neptunism, which relies mainly on the laying down of water-borne deposits in creating chronological succession in rocks; Werner has been called the 'father of German geology'. ['Hoffman' perhaps refers to Malvin G. Hoffman, US geologist working in the 1930s.]

"Nicolae Stenonis imaginem vides hospes quam aere collato amplius mille ex universo terrarum orbe insculpendam curarunt in memoriam ejus diei IV cal. Octobr. an. MDCCCLXXXI quo geologi post conventum Bononiae habitum praeside Joanne Capellinio equite huc peregrinati sunt atque adstantibus legatis flor Municipii et R. Instituti Altiorum doctrinarum cineres viri inter geologos et anatomicos praestantissimi in hujus templi hypogaeo laurea corona honoris gratique animi ergo honestaverunt."⁵

Stensen's work brought him in contact with some of the distinguished men of the seventeenth century, all of whom learned to appreciate his breadth of intelligence and acuity of judgment. We have already mentioned his epistolary relation with Spinoza, and have said something about the controversy with Leibnitz, into which, in spite of his disinclination to controversy generally, he was drawn by the circumstances of the time and the solicitation of friends. Another great thinker of the century with whom he was brought into intimate



Rene Descartes (public domain)

relationship was Des Cartes *[sic]*, the distinguished philosopher. In fact, Des Cartes's system of thought influenced Stensen not a little, and he felt, when describing the function of muscles in the human body, and especially when he demonstrated that the heart was a muscle, that the mechanical notions he was thus introducing into anatomy were likely to prove confirmatory of Des Cartes's philosophic speculations.⁶ Almost more than any other, Stensen was the father of many ideas that have since become common, with regard to the physics of the human body and its qualities as a machine.

⁵ "You behold here, traveller, the bust of Nicholas Steno, as it was set up by more than a thousand scientists from all over the world, as a memorial to him, on the fourth of the Kalends of October, 1881. The geologists of the world, after their meeting in Bologna, under the presidency of Count John Capellini, made a pilgrimage to his tomb, and in the presence of the chosen representatives of the municipality, and of the learned professors of the University, honored the mortal ashes of this man, illustrious among geologists and anatomists."

⁶ **Rene Descartes** (1596-1650) was a French philosopher, mathematician and scientist, on whose works were founded the roots of Western Rationalism whereby 'reason' was accorded autonomy over revealed truth. "Descartes shifted the authoritative guarantor of truth from God to humanity. (While the traditional concept of "truth" implies an external authority, "certainty" instead relies on the judgment of the individual.)" The Church prohibited his books in 1663. Descartes denied the dogma that "The rational soul is *per se* the essential form of the body." This view destroys the essential unity of human nature, and tends to dualism and subjectivism. *Ed.*

With his breadth of view, from familiarity with the progress of science generally in his time, Steno's discussions of the reason for the lack of exact knowledge and for the prevalence of error, in spite of enthusiastic investigation, are worth while appreciating. He considered that the reason why so many portions of natural science are still in doubt is that in the investigation of natural objects no careful distinction is made between what is known to a certainty and what is known only with a certain amount of assurance. He discusses the question of deductive and inductive science,⁷ and considers that even those who depend on experience will not infrequently be found in error, because their conclusions are wider than their premises, and because it only too often happens that they admit principles as true for which they have no sure evidence. Stensen considered it important, therefore, not to hurry on in the explanation of things, but, so far as possible, to cling to old-time principles that had been universally accepted, since nearly always these would be found to contain fruitful germs of truth.

He was universally acknowledged as one of the greatest original thinkers of his time, and his conversion to the Church did much to dissipate religious prejudices among those of German nationality. His influence over distinguished visitors who came to Florence, and who were very glad to have the opportunity of making his acquaintance, was such that not a few Northern visitors became, like himself, converts to the Church.

It was in the midst of this, that the request of the Duke of Hanover came that he should consent to become the bishop of his capital city. It was only after Stensen had been put under holy obedience that he would consent to accept the proffered dignity. His first thought was to distribute all his goods among the poor, and betake himself even without shoes on his feet, on a pedestrian journey to Rome. First, however, he made a pilgrimage to Loretto, where he arrived so overcome by the fatigue of the journey that the clergyman who took care of him while there, insisted on his accepting a pair of shoes from him, though he could not prevail upon him to travel in any other way than on foot .

His first action, after his consecration as bishop, was to write a letter, sending his episcopal benediction to Sister Maria Flavia, to whom he felt he owed the great privilege of his life. His lasting sense of satisfaction and consolation in

⁷ Deductive reasoning starts out with a general statement, or hypothesis, and carries out tests to reach a specific, logical conclusion. Inductive reasoning takes specific observations and devises hypotheses or theories leading to general statements. Science involves both processes. *Ed.*

his change of religion may be appreciated from what is, perhaps, the most interesting personal document that we have from Stensen's own hand, in which, on the eighteenth anniversary of his conversion, he writes to a friend to describe his feelings. "To-morrow," he says, " I shall finish, God willing, the eighteenth year of my happy life as a member of the Church. I wish to acknowledge once more my thankfulness for the part which you took under God in my conversion. As I hope to have the grace to be grateful to Him forever, so I sigh for the opportunity to express my thankfulness to you and your family. I can feel that my own ingratitude toward God, my slowness in His service, make me unworthy of His graces; but I hope that you who have helped me to enter his service will not cease to pray, so that I may obtain pardon for the past and grace for the future, in order in some measure to repay all the favors that have been conferred on me."

The distinguishing characteristic of his life as a bishop was his insistence on poverty as the principal element of his existence. He refused to enter his diocese in state in the carriage which the Duke offered to provide for him, but proceeded there on foot. No question of supposed dignity could make him employ a number of servants, and his only retainers were converts made by himself, who helped in the household and whom he treated quite as equals. He became engaged in one controversy on religious matters, but said that he did not consider that converts had ever been made by controversies. He compared it, indeed, to the gladiatorial contests in which the contestants had their heads completely enveloped in armor, so as to prevent any possible penetration of the weapons of an opponent. He insisted especially that in religious controversies the contending parties do not realize the significance given to words by each other, and that therefore no good can result.

After a time, Stensen did not find his work in Hamburg very satisfactory, because it was typically a missionary country, and the Jesuit missionaries who had been introduced were accomplishing all that could be hoped for. Accordingly, when the Duke of Mecklenburg-Schwerin became a convert to the Catholic Church, and asked that Stensen should be sent as a bishop into his dukedom, the request was complied with. Here, in the hardest kind of labor as a missionary, and in the midst of poverty that was truly apostolic, Stensen worked out the remaining years of his life. At his death he was looked upon as almost a saint. Notwithstanding his close relationship with two reigning princes, he did not leave enough personal effects to defray the expenses of his funeral. Besides his bishop's ring, and the very simple episcopal cross he wore, he had nothing of any value except some relics of St. Francis Xavier, St.

Ignatius Loyola, and St. Philip Neri, which he had prized above all other treasures.

His missionary labors had not been marked by any very striking success in the number of converts made. In this his life would seem to have been a bitter personal disappointment. He never looked upon it as such, however, but continued to be eminently cheerful and friendly until the end. As a matter of fact, the influence of his career was to be felt much more two centuries after his death than during his lifetime. At the present moment, his life is well known in northern Germany, thanks to the biographic sketch written by Father Plenkens for the "Stimmen aus Maria Laach," which has been very widely circulated since its appearance in 1884. Something of the reaction among scientific minds in Germany toward a healthier orthodoxy of feeling, with regard to great religious questions, is undoubtedly due to the spread of the knowledge of the career of the great anatomist and geologist who gave up his scientific work for the sake of the spread of the higher truth.

After his death the Medici family asked for and obtained the privilege of having his body buried in San Lorenzo at Florence, with the members of the princely Medici house. More and more do visitors realize that the tablet over his remains chronicles the death of a man who was undoubtedly one of the world's great scientists, and one of the most original thinkers of his time, and that time a period greatly fertile in the history of science.

From Your Mail

"Thank you for your tape [DVD of Kolbe talk]. I found it most interesting and informative and shall pass on the good news to all who will listen. Let us pray for the success of the Daylight Origins Society." D.T., Birmingham

"Please find enclosed a cheque for £x subscription, as discussed yesterday. The older three boys [...] have found the stuff you sent v. interesting which is good (considering they're distracted teenagers)." M.H., Berkshire

"Congratulations on another excellent issue ... I am going to send a copy to my son who is a doctor and an evolutionist [...] and to my grandson who is only 12 but very interested in science." P.H., Lancs.

Extracts from the Press

With apologies for the lapse in including this item in recent issues – though some are rather dated, there is still much of relevance and interest here.

For access to a regular supply of ‘*New Scientist*’ extracts re origins, I recommend the Creation Science Movement journal ‘**Creation**’ – subscription £10 (overseas £13), which appears four times a year. Back numbers can be found on their website at www.csm.org

A new ‘missing link’?

“At least 15 fossilised skeletons of the species named *Homo naledi* were found hidden deep in a cave called the “Star Chamber” near Johannesburg [...] The early humans stood 5ft tall and weighed 100 lbs... Their hips were similar to our earliest ancestor, the hominid Lucy, their shoulders were well designed for climbing but legs and feet were human-like. Their skulls were also human-like, but their brains are tiny, the size of an orange.”

It is reported that 1,500 fossil elements were initially discovered in 2013 in a cave located in ‘The Cradle of Humankind World Heritage Site.’ The remains “could be up to 3 million years old.” Researchers now think the remains had been placed there as a form of ritual burial, and “came in one at a time over a long period... We are left with the idea that they did not live there. There is no archaeology.”

Daily Telegraph, 11 Sep 2015

COMMENT: Once again we observe the contradictions in attempting to account for the findings. The teeth and “most features of the skull” are said to be similar to humans, but the shoulders similar to apes. The brain is ‘tiny’, but the species like modern man in burying the dead. These fossils ‘could be 3 million years old’, but there is no associated evidence. Archaeology may be defined as “the study of human activity through the recovery and analysis of material culture.” Archaeological evidence consists of artefacts, architecture, and natural material associated with human activities. Research on pre-history has long been wedded to evolutionary pre-suppositions which can be difficult to disentangle from the real facts. There does not seem to be a suitable place for these fossils in the story of human evolution. No surprise!

Don’t send email to aliens

“Humans may accidentally spam aliens or send them dangerous computer viruses if we try to contact them, experts at Oxford University have warned. A group of academics, astronomers and philosophers is trying to devise a universal message to send out in the hope of reaching extraterrestrial life [...]”

“Speaking at the British Science Festival, Dr Anders Sandberg, of the Future of Humanity Institute at Oxford, said humans must be cautious. The classic example of message would be a series of pulses which showed binary numbers, DNA, a sketch of solar system or the number of humans ...But there are some security problems. Languages

can hide a lot of information. We're worried about malware being sent to aliens." DT, 11 Sep 2015.

COMMENT: This appears to be a genuine report, illustrating how our taxes are being consumed in a desperate attempt to 'prove' that life came to earth from outer space. It seems to be acceptable to conclude that DNA shows a message implanted by intelligence, but not if we call this 'intelligent design'? Why do these blinkered scientists refuse to see design on earth, but look for it coming from space? They could well begin in Oxford itself, where there is still evidence of intelligence, such as the works of Professor in Mathematics **John Lennox**. I recommend his 2009 book: God's Undertaker: Has Science Buried God? [Lion Hudson plc]

First Evolution of Machine Species

"A 'mother robot' which can build its own children, test which ones do best then modify their design, has been developed by scientists at Cambridge University [...] After monitoring the progress of its offspring, the mother-bot than selects which have performed the best and redefines their design in the same way that evolution works in nature.

"It is the first time that a process of natural selection has been built into a machine and marks an important step in the quest for artificial intelligence. [...] Over time design variations emerged and performance improved, not just through fine-tuning but because the mother-bot invented new shapes and movement patterns, including designs which a human could not have built."

D.T. 13 Aug 2015

COMMENT: The report can be seen at the PLOS One website:

journals.plos.org/plosone/article?id=10.1371/journal.pone.0128444

This seems to me a very impressive technological accomplishment. It did, of course, require **intelligent design** to build the robot, and revealed designs of **beyond human ability**. We do not dispute the ability of natural selection to induce some changes in organic populations. The robot did not create itself by chance or selection. We have a logical explanation for 'designs which a human could not have built.'

Stone-Age world under the North Sea

"The ancient country of Doggerland was once the home to thousands of Stone-Age settlers and was an important land bridge between Britain and northern Europe.[...] Using sea bed mapping data gathered by energy companies, the team [of archaeologists from Bradford University] is planning to produce a detailed 3D chart that will show rivers, lakes, hills and coastlines of the country.[...] Humans lived in Doggerland from around 10,000 BC until it was flooded at the end of the last ice age around 7,500 years ago."

The team will take core sediment samples and extract DNA from organic remains, which preserves well on the sea floor. DT 2 Sep 2015

COMMENT: According to Wikipedia, the Stone Age lasted **3.4 million years**, to be followed by the early Bronze Age 3300–2100 BC, when writing was developing. So we are expected to believe that humans were

active on this planet for 3,396,700 years without venturing into Britain, and leaving no archaeological artefacts or evidence? And evolutionists expect to be taken seriously? It seems that the real facts support recent origins of man.

DNA could store data archives

“Scientists found they were able to retrieve error-free data after they had replicated storing it in DNA for 2,000 years. [...] DNA has a “language” not unlike computer binary code [...] But DNA can pack more data into a smaller space and is far more durable.

“In theory, a fraction of an ounce could store more than 300,000 terabytes of data, said Dr Grass [of the Swiss Federal Institute of Technology]. His team encoded DNA with 83 kilobytes of text from the 1291 Swiss Federal Charter and Archimedes’ *The Method*.

“The DNA was held in silica spheres and warmed to nearly 159.8 F (71C) for a week to replicate keeping it for 2,000 years at 50F (10C). When decoded, it was mistake-free.”

DT, 18 Aug 2015

COMMENT: Once again the incredible design of the genetic code is recognised as being superior even to modern computer code. So could chance and natural selection create a computer in any number of millions of years? Really?

Comets’ impact could have triggered life

“Researchers made a frozen soup of amino acids, ice and rock to represent

the structure of a comet then used a propellant gun to simulate the shock of it hitting a planet at speed.

“After analysing the fallout, they discovered some of the amino acids had joined in peptides, the first step to more complex molecules.

“The tests reveal how life could have formed on Earth four billion years ago – as well as proving that it could have been started on other planets and moons through similar impacts.

“In the solar system, the icy satellites of Jupiter and Saturn, such as Europa and Enceladus, are likely to have had similar comet strikes.

DT, 19 Aug 2015

COMMENT: Er...NO! The tests do not ‘reveal how life could have formed,’ since making random peptides from two random amino acids and claiming this is like finding a printed word and claiming you’ve discovered the works of Shakespeare. Even a protein is not ‘life’ – Francis Crick wrote: ‘Each type of protein has its own precisely defined molecular structure, consisting of thousands, or tens, or even hundreds of thousands of atoms, all connected in a characteristic manner. The key molecules of life are constructed with atomic precision.’ [The Astonishing Hypothesis, Touchstone, 1994, p.95].

Dark matter stays hidden

“Dark matter is said to make up four fifths of the mass of the universe [...] A team of scientists [...] have turned off their £7 million ultra-sensitive detector after failing to pick up any

hint of the most elusive material in quantities of dark matter must exist because of the way its gravity affects the rotation of galaxies and bends light.[...] To find it, they built the Large Underground Xenon (Lux) experiment beneath a mile of rock in a former gold mine in South Dakota.[...] But its final 20-month run, which ended in May, was fruitless. [...] Now the scientists plan a detector 70 times more sensitive.”

DT 22 Jul 2016

COMMENT: No doubt they will get the funding to waste millions more on this project – with what useful result?

Alien contact unlikely until 3516

“Humans are unlikely to hear from aliens for at least 1,500 years, scientists have calculated. Astronomers at Cornell University, New York, have developed an equation that seeks to explain the Fermi Paradox, which ask why extraterrestrials have not been in touch if billions of Earth-like planets exist in our galaxy. [...] Aliens are likely to first hear television and radio signals sent into space all the time as a by-product of broadcasting. These signals have been travelling from Earth for 80 years at the speed of light. For aliens receiving these transmissions, they would probably be indecipherable, and only an advanced civilization would be capable of decoding radio waves into sounds, then working out the languages spoken.”

DT, 15 Jun 2016

the cosmos. [...] Scientists think large
COMMENT: So some aliens may be enjoying jazz, ITMA and Vera Lynn as we speak! I don't imagine 'Any Answers' will still be around in 1400 years to hear what the aliens think of our early radio shows. What a crazy quest!

Multiple Big Bang theory mooted

Lord Rees [the Astronomer Royal] said [at the Hay Festival] other universes may exist which are unconstrained by the laws of Newtonian physics, with different atoms and gravitational fields. ‘Maybe we are due for a further Copernican revolution and say there are many Big Bangs and some are tuned for life and others are not. This is a speculation but it is a very exciting one.’ [...] Some think that the universe is far older, maybe as old as 986 billion years [...] so large that it could eventually repeat, meaning other Earths exist. ‘There may be a lecture like this where people are listening and we may all have avatars.’

DT, 1 Jun 2016

COMMENT: Martin Rees is an atheist but won the £1 million annual Templeton Prize in 2011. This award “honors a living person who has made an exceptional contribution to affirming life’s spiritual dimension, whether through insight, discovery, or practical works.” Since His Lordship apparently believes in an ‘avatar’ – e.g. the incarnation of a deity – he should take more seriously the claims of Christianity, for which there is far more evidence than for ‘alien beings.’

Origins and the Fatima Centenary



As most readers will know, this year marks the 100th anniversary of the apparitions of Our Lady to three shepherd children at Fatima, Portugal, between 13 May and 13 October 1917.¹ This event culminated in the Miracle of the Sun, witnessed by an estimated “30,000 to 100,000” and reported in the secular press. Of the three seers, Jacinta and Francisco did not survive beyond 1920, succumbing to a flu outbreak; they were beatified in 2000. Lucia later entered a convent and reported several further apparitions and messages over the years; she died in 2005, aged 97.

The message of Fatima reinforces the need for personal devotion to God, His Divine Son Jesus, and the Immaculate Heart of His Blessed Mother through ‘prayer and penance.’ However, just as Our Lady predicted the miracle and World War II, she also issued warnings of the consequences of sin and divine chastisement, and of errors spread from Russia [Communism].

For over 160 years since the publication of Darwin’s *Origin of Species*, this theory has undermined belief in God as Creator as infallibly taught by the Magisterium of the Catholic Church, and faith in Sacred Scripture. The concept of life being formed gradually in the course of countless millennia, and that species are in a continual state of evolution, is opposed to the biblical account of creation in Genesis. The result has been to replace God, as the origin of the design and existence of natural phenomena, with materialistic philosophies.

The relevance and importance of Fatima to our present times cannot be overstated. We have a unique opportunity this Centenary Year to show our devotion to this cause through prayer in the presence of the National Pilgrim Virgin Statue of Our Lady of Fatima, and of second-class relics of Blessed Jacinta and Francisco, which are visiting Cathedrals in England and Wales. The First Reading of the opening Mass at Westminster Cathedral (18 Feb 2017) was from Genesis – the story of the Fall – foundational to the Faith but denied by Darwin. Please see the website www.worldfatima-englandwales.org.uk for details of the tour venues and dates (from May to October). *Ed.*

¹ Picture of Fatima statue: © Michael@fotolia.com

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Pope Pius IX and Darwinism

'Most notable from the side of the older Church was the elaborate answer to Darwin's book [*Descent of Man*, 1871] by the eminent French Catholic physician, **Dr. Constantin James**. In his work, *On Darwinism, or the Man-Ape*, published at Paris in 1877, Dr. James not only refuted Darwin scientifically but poured contempt on his book, calling it "a fairy tale," and insisted that a work "so fantastic and so burlesque" was, doubtless, only a huge joke, like Erasmus's *Praise of Folly*, or Montesquieu's *Persian Letters*.

The princes of the Church were delighted. The Cardinal Archbishop of Paris assured the author that the book had become his "spiritual reading," and begged him to send a copy to the Pope himself. His Holiness, Pope Pius IX, acknowledged the gift in a remarkable letter. He thanked his dear son, the writer, for the book in which he "refutes so well the aberrations of Darwinism." "A system," His Holiness adds, "which is repugnant at once to history, to the tradition of all peoples, to exact science, to observed facts, and even to Reason herself, would seem to need no refutation, did not alienation from God and the leaning toward materialism, due to depravity, eagerly seek a support in all this tissue of fables [...] And, in fact, pride, after rejecting the Creator of all things and proclaiming man independent, wishing him to be his own king, his own priest, and his own God—pride goes so far as to degrade man himself to the level of the unreasoning brutes, perhaps even of lifeless matter, thus unconsciously confirming the Divine declaration, *When pride cometh, then cometh shame*. But the corruption of this age, the machinations of the perverse, the danger of the simple, demand that such fancies, altogether absurd though they are, should—since they borrow the mask of science—be refuted by true science." Wherefore the Pope thanked Dr. James for his book, "so opportune and so perfectly appropriate to the exigencies of our time," and bestowed on him the apostolic benediction.¹

At the suggestion of the Cardinal, a new edition was published in 1882 that should, "insist a little more on the relation existing between the narratives of Genesis and the discoveries of modern science, in such fashion as to convince the most incredulous of their perfect agreement." Its title was: *Moses and Darwin: The Man of Genesis compared with the Man-Ape, or Religious Education opposed to Atheistic*. Any chance of a reprint and translation from French? Ed.

¹ White, A.D. *The History of the Warfare of Science with Theology in Christendom* (1895), Arco Publishers (1955), pp. 75-76 [Portrait of Pius IX by G.P.A. Healy – www.wikipedia.org]

The Mystery of Folded Rock



Lulworth cove, Dorset, England

Walt Brown comments: “We have all seen thinly layered rocks that have been folded like a doubled-over phone book. Sometimes these bent rocks are small enough to hold in one’s hand. Other folded rocks are miles on an edge. How does brittle rock, that shows no evidence of heating or cracking, bend into more or less regular folds? Rocks are strong in compression but weak in tension. Consequently, the convex outer surface, which is under tension, should easily fracture. But they haven’t! Bent rocks, which are found all over the earth, often look as if they were squeezed when they had the consistency of putty. Is it possible that the pliable sediments that initially formed these rocks were squeezed soon after the sediments were laid down, but before they had chemically hardened? If so, what squeezed them?”¹

Dr Andrew Snelling writes: “Rock will bend only when it is soft and pliable. When water deposits sediments in a layer, some water is ... trapped between the sediment grains. As other sedimentary layers are laid on top of the deposits, the pressure ... forces out much of the water... As the sediment layer dries out, the chemicals ... convert into a natural cement. The process generally takes days or months.” It is claimed that folded sedimentary layers in the Grand Canyon could not have taken millions of years to form.²

1. Brown, W. *In the Beginning* 5th Edn, (1989) Centre for Scientific Creation p.64
2. Snelling, A. *Rock Layers Not Fractured*, www.answersingenesis.org

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